THE SOCIAL ETHICS OF JESUS

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INTRODUCTION

In making its contribution to life, Christianity has waged many a conflict. With the passing years the nature of the controversies has changed greatly. No doubt each phase has had peculiar value for its own day, and its value has been and is relative to the prevailing psychology. There is reason to feel, however, that the real battle is now on. Hitherto in the realm of Christian influence, conflict has turned upon such matters as traditional belief in the Scriptures, in inspiration, in miracles, in creeds, etc. These, as Professor C.E. Taylor suggested in a recent address[1], are, at the most, but outpost skirmishes, and while they have been participated in by the personnel of Christian forces, it may be that such activity has had but little warrant from the ideal of the Leader of Christianity.

Whether this is true or not, these controversies have little significance today. We have passed on to the more vital conflict. Hitherto the opponents of many of the claims which have been made in name of Christianity, have nevertheless been in full sympathy with the Christian ideal

1. Anglo-Catholic Congress, 1921, on Faith and Modern Speculation.

of character and social relations. Now, in many quarters of sufficient standing to be significant, there is increasing denial of the validity of the Christian ideal. The "fruits of the Spirit" such as self denial, gentleness, and sympathy are considered to be symptoms of weakness. Pride, self-will, the preference of self in honor before others, are considered to be the characteristics of the strong, and to constitute the true virtues.

This position and attitude has received both inspiration and support from the interpretation of Christianity by many of its friends. To adopt their version of Christianity has, to a greater or lesser degree, meant divorce from current social life and a repudiation of the principles operative therein. This has resulted in an undesirable otherworldliness or asceticism, and has reflected upon the practicability and reasonableness of the ideal of Jesus.

The "Tree of Life", however, produces the fruit necessary to each season, and so, stimulated by the poverty and menace of the above schools of thought, the reflections and researches of ethical rationalism "have justified the Christian ethics on its positive side as against those who maintained that the Sermon on the Mount had only an ideal

meaning applicable to a better world. They have vindicated the practical application of the Beatitudes to this world of ours. They have shown that when we look at matters from the point of view of common humanity, it is true that there is none so lowly but that he must be considered equally with the noblest, that the spirit of mild equity is better even in the interest of order, than that of harshness, that it is a hard fact that hatred does not cease by hatred but by love, and that the fundamental remedy for evil and error is not physical force but spiritual regeneration."[1]

In the following pages we endeavor to show that essential Christianity is reasonable in social life: that the Christian character considered socially is powerful and successful, winning enduring results; that the teaching of Jesus regarding the achievement of personality, so far from being an imposition upon human nature of arbitrarily devised impracticable rules, is an exposition of the principles which are fundamental to the existence of normal, progressive human society.

1. Hobhouse, Morals in Evolution, II, 255

CHAPTER I.

THE SOURCES AND THEIR TREATMENT.

In approaching the Christian ideal of personality we are limiting ourselves to the teaching of Jesus in the four Gospels. It is assumed that here may be found that which is most vitally and characteristically Christian, somewhat freer from the modifying influences of the personalities and theologies of the early church.

Nevertheless, in going to the Gospels for the ideal teaching of Jesus we must keep in mind qualifying facts. The religion of the early Christians was at the beginning a nationalistic religion of redemption, of distinctly Jewish type.[1] The chief significance of Jesus for these people was not in his life and words on earth, but in the theory of his exaltation to power as Messiah, and his approaching return to free his nation from bondage and lead it to its appointed"place in the sun."[2] Gradually a transition took place, as elements of Jewish, Primitive Christian, and contemporary "heathen" thinking became blended. Not so much a returning, nationalistic leader, as a present,

1. Case, Evolution of Christianity, 339.

2. Luke, 1:44-45 (seeI Samuel,2; and Psalm 95) 1:67-80
Acts, 2:14-21; 2:22-23; 2:30,33,36; 3:11-36; 7:1-33
3:1; 5:12; 6:8-15; 10:14; 2:43-47

indwelling, redeeming Spirit was emphasised. It seems probable that this conception gained definition through the influence of the "mystery religions" then prevalent.[1] This development led to greater interest in the life and sayings of Jesus and thus to a quest and restatement of the facts.

In this manner the Christ who was to come receded from their thoughts, being gradually replaced by the Christ who had come. The center of interest was found in the message he had delivered, because in this, "salvation" was to be found. In John's Gospel we have the best reflect- of this latter development.[2]

Thus it is recognized that the "teaching of Jesus" in the records produced during this time, does not necessarily represent the point of view and the consciously declared message of the historical Jesus, but is a presentation of the merged messages and varying points of view of those who endeavored to preserve and interpret his teaching in days of comparatively rapid transition.

It is to this record, so preserved, that we go as the best source of the teaching of Jesus, and in our consideration

1. Case, Evolution of Christianity, Chaps. VI andVII
2. John, 8:31, 51; 6:62-69

of it we do not attempt to discuss Jesus' teaching as a well defined body of material, but rather to treat those elements that through the years have come to be considered most characteristically Christian. The sayings of Jesus do not constitute a series or a system of principles. They are rather facets of truth. They scintillate with the fused fire of many principles. Herein is their distinction and power. Different sayings often cover the same ground with emphases that vary according to circumstances. In dealing with one saying it is inevitable that you touch points already covered in another. The integrity of the saying is marred, however, if one tries to divorce these major and minor elements with a view to systematization. For instance, "Love your enemies" has very generally been used to emphasise beneficence, or even uncalculating non-resistance. Even if this was uppermost in the mind of Jesus at the time, his saying has the note of "justice" as an element of "love" and this must not be slighted if he is to be understood.[1] Therefore the "sayings" must be taken as units and are best interpreted as such, without being constructed,

1. One does not love an enemy by manifesting purposeless non-resistance. Such a parable as that of the guest at the wedding feast who was expelled because he did not have a suitable garment, suggests that Jesus recognized that even friends must fulfil certain fundamental requirements of life, and his parable of the pounds with its condemnation and expulsion of the hostile servant, shews his appreciation of the fact that the maintenance of the social order at its best requires justice in the treatment of enemies. From this one must conclude that "love" as used by Jesus goes beyond sentimentalism and embraces the fundamental needs of the object and of society.
For fuller discussion see chapter III, 3 and 4.

with or without analysis, into an arbitrarily devised system.

Because of their comprehensive character, we feel that it is possible to make a selection from the sayings of Jesus and through their study cover the greater part of his teaching. In treating these representative sayings, while we shall aim at appreciation of their various elements in relation to the main point emphasised therein, we shall not attempt to abstract, reorganize and classify these elements under more generic terms.

We also recognize that we today share with the early Christians the difficulty of discovering the true sentiments and mind of Jesus. It is almost inevitable that there should be "read into" the language of the New Testament something of the ideals of the twentieth century in which we live. Nevertheless, we feel that the words of the Jesus of the Gospels are to a great extent the foundation and inspiration of those same modern ideas, and, if the "teaching of Jesus" in the New Testament is the germ of the "teaching of Jesus" today, and the latter can be shown to be fundamental to the existence of normal progressive society, it is not too much to extend the claim to the words and ideals of the Jesus of history.

CHAPTER II.

THE ORIGIN OF CHRISTIAN PERSONALITY.

One of the best statements of the aim of Jesus is that attributed to him in John's Gospel, "I have come that they may have life, and may have it in greater fulness."[1] This full life he unfailingly associates with a certain type of character, manifesting itself in an unmistakable manner.

Outstanding among the sayings where the thrill and satisfaction of such fulness of life are linked with various elements in Jesus' ideal of personality, are the Beatitudes of Matthew,[2] where happiness is set forth as the experience of such as the meek, the mourners, the merciful, the pure in heart, the peacemakers, and those hungering and thirsting for righteousness even to the point of suffering for it. Such personality is persistently the object of Jesus, although this is at times obscured by the form in which his teaching is expressed. When he teaches his disciples to pray, "to be" rather than"to get" is the burden of his example. Daily bread is included in the petition, but the great emphasis

1. John, 10:10; 14:4

2. Matthew, 5:1-12

is upon the more perfect organization of one's life and outlook, and the correcting of one's attitude toward God and man.[1] When requested to secure a more equitable distribution of property between two brothers, Jesus reminds that even in the height of prosperity a man's true happiness is not determined by what he has, and then he proceeds to show that the soul life, his term for character, is fundamental in this connection.[2] On other occasions he stresses the same conviction by the searching question, "What shall it profit a man if he gain the whole world and lose his own soul?"[3] Met by a needy multitude of people to whom his heart went out in sympathy and whom he was very ready to help, he withdrew to a desert place to pray. He felt that the maximum efficiency in the service of men depended upon the balance, composure and outlook of the soul. He sought this for himself, and thus indicated his opinion of the need of others.[4] Again, reproached by Martha for not sending Mary away when she was drinking in his teaching, to join her fussy sister in the preparation of food, Jesus reminds that "to be" should be emphasised even before "to do"; that the development of the possibilities of human character yields the greatest satisfaction to guests and acquaintances as well as to the individual, and precedes the most satisfactory service.[5]

1. Matthew, 6:5-13; Luke, 11:1-5; 2. Luke, 12:15-33
3. Luke, 9:25; 4. Luke, 5:6; 5. Luke, 10:38-42

Therefore, from the general tenor of his teaching, and from the context of the passage in question, it is necessary to conclude that, when Jesus advocates charity and fasting without ostentation and publicity, declaring that there is a secret recompense far superior to the praise of men, the reward is not praise of God, not a future bestowal of goods or benefits, not an arbitrary prize, but personality, an enlarged capacity of being that assures inheritance of the the most vital both in the present and in the future. To use an illustration from electricity, it means the perfection of the filament of the soul so that the full current and glow of life may be experienced, in other words, the adjustment and refinement of the various phases of the self, that makes for the highest conscious existence.[1]

In every age there are to be found those who, from the point of view of attaining the best in character and experience, condemn the existing social order. In addition to the very considerable hinderance, pain, friction and loss that arise from time to time and in various ways from the natural world, they deplore the unnumbered host of social imperfections, maladjustments and resulting frictions and feel that the hope of abundant life in such an order is futile. As a result they seek to withdraw from it,

1. Matthew, 6:1-20; 11:28-30;

after the manner of the monastic orders, or, repudiating the outcome of the growth of the ages, they seek to bring about an artificial reconstruction of the social order, after the manner of the communists and those approximating their position.

Jesus considered his ideal realizable in the current social order.[1] His type of personality is produced by constant converse with the needs of developing society. In the prayer that embraced the highest welfare of his followers, he says, "I do not pray that they should be taken out of the world, but that they should be kept from evil." There is little if anything of the ascetic about him,[2] and while the problems and frictions of our modern economic and social orders are, perhaps, more intricate and baffling than those of his day, there is no room to conclude that he would consider that his ideal is any less attainable in the social order of today, than in his own.

It has well been said that "man is adapted to live in maladaptations."[3] His natural sphere is not standardized monotony. Man is so constituted that he can walk further

1. John, 17:5; (Spencer, Ethics, II, ch. 4)

2. Matthew, 9:10-13; 11:19; Mark, 2:18; Luke, 7:34; 9:14,17 5:33; John, 2:1-11

3. Hocking, Human Nature and Its Remaking, 214
Todd, Theories of Social Progress, 96

over the rough rolling country, or through the woods, with much less tire and much more enjoyment, than he can over the flat sidewalks of the city. He most truly lives where he does not "fit." As a child he finds satisfaction in his toy puzzle up to the point where he solves the problem. Further satisfaction depends upon remixing the pieces and thus recreating the challenge. Adult life is not in essence different. One may tire of a certain set of problems and a certain type of struggle, but when he "rests" perhaps to play golf, checkers, or baseball, or to read a novel,or to go fishing, his satisfaction is not found apart from struggle but in struggle of a new type. Man most truly lives in the midst of problems. The difficulties and frictions of these problems lead to consciousness of self and others, incite the mobilization of forces, and result in adjustments that are synonymous with progress.[1] The elements entering into Jesus' ideal of personality could find no realization except in a social order where the potentialities of the race are challenged, an order where, in spite of whatever modifications may be forthcoming or expedient as a result of the negative or positive beneficence of his fellows, a man's lot and experience is mainly determined by his own nature and resultant activity.[2]

1. Angell, Psychology, 63
   Cooley, Social Organization, ch.XI,(specially 113)

2. Spencer, Ethics, II, Part 4, Justice

The maladaptations and resulting friction that characterize the various forms of society into which man has developed, may be deplored. We may wish for less of the arena and more of the lounging room, but the fact remains that in such conditions man is "at home." If it were possible to replace them with a mechanical routine and precision, the awareness and organized consciousness which is at the heart of personality would be impossible.[1] Further, adapted to live amidst conditions that do not yield what he asks for when he asks for it, the more than compensating experiences of subtle adventure and satisfying comradeship are opened up, and in the ever developing power of suspended satisfaction, which extends present life into the future, the highest form of conscious existence is made possible.

Many have endeavored to shew that Jesus repudiated a social order in which struggle for existence persists, on the ground that it means relentless competition, selfishness to the n'th power and the elimination of justice, sympathy and love. An order in which just recompense is determined by the nature, capabilities and actions of the individuals composing it, does not fail, however, to make provision for the help of the weak and needy by the

1. Coe, Psychology of Religion, 323

relatively strong; but there is a limit to such aid. Help that eliminates difficulties, instead of aiding to overcome them, is non-life-imparting. It brings no consciousness of power, no development of potentialities. An artificially reorganized world that would eliminate struggle and competition by taking to the incapable and unwilling the same fruit as the natures of the capable and willing win for themselves, thus failing to provide problem and incentive, would frustrate man's develppment and possibilities.

Moreover, the pleasures and satisfactions that result from the consciousness of efficiency itself would be made impossible for many in such a denatured world. We agree with Spencer that, "The habit of arguing about general happiness as though it were a concrete product to be portioned out, and as if it were coextensive with the use of those material aids to pleasure, which may be given and received, has caused inattention to the truth that the pleasures of achievement are not transferable. Alike in the boy who has won a game of marbles,.....the statesman who has gained a party triumph,.....the man of science who has discovered a new truth, the novelist who has well delineated a character, the poet who has finely rendered an emotion, we see pleasures which must in the nature of things be enjoyed exclusively by those to whom they come."1

1. Spencer, Ethics, I, 232

Jesus recognised such principles. His point of view was well expressed by Tennyson:

"Life is not as idle ore,

But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And batter'd with the shocks of doom

To shape and use." [1]

Such parables as that of the pounds reflect his appreciation of the normality of such society.[2] "To him who has" through the exercise of his powers in meeting and responding to the challenge of life, "more shall be given, but from him who has nothing" because of inadequate reaction to the needs and opportunities of life, "even what he has will be taken away." This illustration Jesus took from the economic side of life to illustrate a principle which is also operative in the achievement of personality. Here, too, the highest perfection results from adequate converse with the challenging conditions of life, and can be the portion only of those who meet life's requirements. Pearls will not be thrown before swine.[3]

Further, because he recognised that the social order characterized by struggle and friction, and having merit as

1. In Memoriam, CXVIII
2. Luke, 19:11-28
3. Matthew, 7:6

its key,[1] is the highway to the best, Jesus was anxious to help men meet its requirements. He wished to acquaint them with the principles of life. He declared to his disciples , "If you remain constant to my message.....you shall find out the Truth, and the Truth shall make you free."[2] By means of such parables as the foolish virgins, and the house built on the foundation of sand, [3] he endeavored towarn them of the inflexibility of life's demands, which are impervious to the cries of sentimentality. By his own example, and his frank and picturesque speech, he tried to enlighted men regarding the possibilities of social life, and to stimulate within them an urge towards the realization of their best social destiny.

Thus Jesus stands, not as the special advocate of the unfit, and as the founder of the "Gospel of the survival of the unfit" as Christianity has often been called, but as their helper. In that capacity he does not hope or plead for the survival af the unfit as such, but for their awakening and transformation. He seeks to help them to the point of view and attitude toward life and society whereby the highest type of personality and its concomitant fruits and satisfactions may be attained.

1. Luke, 13:6-9; 16:11,12

2. John, 8:32; 8:12; 14:6

3. Matthew, 25:1+13; 7:24-27

CHAPTER III.

THE REASONABLENESS OF THE CHRISTIAN IDEAL OF PERSONALITY.

We have seen that the objective of Jesus is "natural." His ideal is rooted in human nature as it realizes itself in social relations. It is developed amid the needs of society, and is dependent upon the same refining, discriminating forces, which, in all phases and departments of life, tend to perpetuate the fit. We shall now endeavor to show that the Christian type of character and the best interests of society are inseparably related, testing the Christian ideal by some of its most challenging elements.

1. UNSELFISHNESS.

In a world of struggle perhaps no teaching comes with greater challenge than the Christian emphasis upon self-renunciation. "If any man wishes to walk in my steps let him renounce self, and take up his cross and follow me. For whoever wishes to save his life will lose it, and whoever for my sake loses his life, will find it.[1] This is representative of much that was said by Jesus. It has been interpreted by many as advocating self-suppression

1. Matthew, 6:24

and self-abnegation of a type which would, if generally followed, result in social paralysis.

Self-elimination in this sense is certainly undesirable, even if it were possible, which may be seriously doubted. For the production of goods, and institutions, and for carrying on activities vital to society, self-reliance and confidence are absolutely necessary. Moreover, social intercourse would be marred by the multiplication of the type of person this interpretation would produce. The accommodational person who agrees with you at all points, ventures no original opinion and manifests no self that either challenges a healthy reaction or wins respect or appreciation, can make but little contribution to the social enjoyments. Such selflessness is social loss, and under some conditions may become a socialmenace. The latter is the case, for instance, when parents sacrifice their own interests on behalf of their children in such a manner that the offspring develop greedy, thoughtless, antisocial dispositions. It should also be noted that much of this so-called unselfishness is inherently selfish. The luxury of "unselfishness" on the part pf one often necessitates selfishness on the part of the recipient or benefactor. The fallacy of such a position is comparable to that in the case where, believing that it is wrong to

wear or own jewelry, a person sells it in order to devote the proceeds to some righteous cause. The virtue of the seller necessitates action on the part of another, which excludes him from similar attainment.

When it is advocated that self-elimination is implied in the Christian doctrine of the love of one's fellow men, it is in place to ask whether John's method of reasoning is not applicable here. He asks, "How can a man really love God whom he has not seen, if he loves not his brother whom he has seen?"[1] His argument is based on a supposed similarity of nature between God and the mortal brother. Likewise it may be asked, How can a man love his brother whom he knows but vaguely and at second hand, if he does not love and respect himself. It is in himself best of all that he can come to know and appreciate the needs and possibilities of others. Apart from healthy self-service and respect, there is no basis upon which sympathetic imagination may operate for the benefit of others.[2] "Love your neighbour as yourself," said Jesus, and this statement negates the interpretation we have been considering.[3] Unfortunately this misinterpretation of Jesus is still well entrenched, and maintains an emotional hold through the help of such hymns as the one with the lines,

1. I John, 4:20,21
2. Spencer, Ethics, I, ch. 11
3. Mark, 12:23

"Oh, to be nothing, nothing,
Only to lie at his feet,
A broken and emptied vessel,
For the Master's use made meet."

Neither Jesus nor society finds any value in such "nothingness." Like an unsigned check, whatever else it may have, it has the supreme lack of a personality to back it.

Self-expansion is the aim of Jesus. He does not seek to suppress or eliminate the self, but to make it grow. It is true that he appeals to his fpllowers to "renounce self" and to "lose their lives "in the service of the Kingdom, but he assures them that every-one who does so will"find his life." A less worthy self is yielded in such a manner that a richer selfhood results. In other words, as a man's outlook and activities embrace the highest social welfare, he grows accordingly and becomes capable of experiencing greater satisfactions.

While in a popular way we discriminate between selfishness and unselfishness, condemning the former and praising the latter, reflection will reveal that it is not really selfishness that we repudiate, but anti-social or non-social selfishness.[1] There is no resentment at the selfishness of the man whose satisfaction

1. Cooley. Human Nature and the Social Order, chs. V and VI.

embraces the welfare of other people, whose self identifies its best interests with those of ever enlargening groups, the family, the community, the commonwealth. In the prevalence of such selfishness is society's welfare. We often think of "duty" and "self" as being opposed, and that duty involves self sacrifice, but when a man speaks of "My duty" he denies the antithesis. Duty is one phase of the self, and its fulfilment means self realization. The unselfishness of the Christian ideal is a matter of balance and symmetry, and the harmonizing of proximate and ultimate results. It means self-gratification in its most desirable form. Sentiments which are cherished are gratified, even though so doing involves a certain loss or pain. There is more satisfaction in so gratifying these sentiments than there would be in avoiding the pain or loss. when we appreciate such "unselfishness" we really extol the power to balance values in a manner that is most satisfactory to an individual and his fellows.

The impracticability of self-suppression, is, paradoxically, illustrated by what has been regarded as a most complete expression of the spirit of self-renunciation, that is , the institution of monasticism. Let it be noted, however, that we see here a retreat from or a suppression of self. Rather there is an effort to create a new world in which self-realization might be attained to a degree

impossible in the ignorant militant world of those days. These persons longed to accomplish things with which their fellows hadlittle sympathy. Therefore they sought conditions where their desires might be gratified. The discipline involved was but part of the means toward the gratifying of a larger self. The effort was commendable because, not only did it not militate against their fellows welfare, but also resulted, in many ways, in a valuable contribution to society of those and subsequent days.[1]

The problem is not to get away from self, or to eliminate self-gratification, but to make self transcend the petty, the mean, the provincial and the transitory. It is a matter of growth and organization, and the pain of growth producing activities is the significance of the admonition to "take up the cross."[2] Among other things it involves the sustained effort of self-criticism and self-cultivation; the inner friction as different phases of the self become coordinated and adjusted, and the strain of the misunderstanding, criticism and opposition of small, non-growing selves. Nevertheless, the one who relates his life to a great cause, to great principles, and spends himself therein unreservedly, finds a greater life. He is born again and again, born into a larger world with

1. Cooley, Human Nature and the Social Order, 228
2. Matthew, 16:24

new problems and responsibilities, and fresh pains, but also to greater satisfactions. The capacity for joy and tha capacity for sorrow go together. Increased sensitiveness is fraught with both possibilities. Jesus seemed to appreciate this, but his optimistic interpretation of the universe led him to believe that on the whole, joy predominates. Thus he said that those with natures sensitive and sympathetic are happy, even though they often mourn and grieve as a result.[1] With Tennyson he declared for a life that has developed beyond "any want-begotten rest."[2] It is this greater, constantly growing, balanced personality that society needs for its life and progress.

2. SERVICE.

The teaching of Jesus regarding service, falls, to a great extent within the province of the previous section, but it calls for further study especially in regard to his emphasis upon the necessary spirit of service.

"What were you discussing on the way?" he asked his followers on one occasion. "But they were silent, for on the way they had been arguing with one another which was the greatest. Sitting down, Jesus called the twelve and

1. Matthew, 5:4
2. In Memoriam, XXVII

said, 'If anyone wishes to be first, he must be last of all, and servant of all.'"[1] Service is the badge of true greatness in his code, and what is of most importance, and most worthy of note, it is not service rendered in a perfunctory manner, stinted and grudged. In its motive and spirit true service is discerned. Referring to a situation familiar to his hearers--a farmer and his help--Jesus points out the second-rate character of service which in spirit and performance goes no further than what is ordered or paid for. "Does he feel gratitude to the servant for doing what he is told? And so with you, when you have done all you have been told, still say 'we are but unprofitable servants, and we have done no more than we ought to have done.'"[2]

True service goes beyond demand, compulsion, or recompense, that is , it is not determined by them. Jesus gave his most striking expression of this ideal of service when he said, "If any man compel you to go a mile with him go two miles."[3] In the language used here there is a reference to the Angari or couriers of the Persians, who had authority to impress into their service men, horses, ships or anything that would facilitate their progress in

1. Mark, 9:35; Matthew, 18:1-5; 20:25; John, 13:13-16
2. Luke, 17:7-10
3. Matthew, 5:41

the cause of the state. This custom passed from the Persians to the Romans, and was no doubt, familiar to his hearers. One can imagine the varying response that the Angari would meet with when exercising their rights. Some would yield reluctant, grudging compliance with the demand made. They dared not do less. Failure to respond to this use of the Emperor's name meant death. On the other hand, men in whose heart stirred the pride of their Roman citizenship, whose proud boast was, "Romanus sum," felt very different about service to the empire. They would not be satisfied with merely fulfilling bare demands such as might be made to slaves, but, as public-spirited citizens of a great state would stand ready to render of their own accord the fullest service that circumstances might require. Not "one mile" grudingly, but "twomiles" as a privilege, was their spirit.

Such is Jesus' conception of service in the "Kingdom of Heaven," that is, the fullest and most significant social experience, dependent for its realization upon the cultivation of Christian personality. Whether one is willing or not, life exacts so much from a man; it makes demands that must be met if he is to exist. Such effort made, he survives. This is the measure of many.

The service that is inevitable, the mile they are compelled to go, the effort for which they are paid, so far, no farther. But says Jesus, happy are habitual second-milers, whose efforts do not stop when pressure ceases, who meet life's demands, and over and above that, take all opportunities to serve as free men, with a spirit of true citizenship, and with pride and satisfaction in the total accomplishment of society. On such the life of society and its progress towards greater and finer adjustments depends.

With all the progress of modern civilization, this principle is not generally appreciated, obvious though its value to society must seem. The philosophy that makes life a process of subtraction--getting as much as possible with as little contribution as possible--is discredited. A reasonable program in this most vital department of social life is considered to be, "Give as much as you get; fulfil all of life's obligations." True reasonableness and safety, however, are not found here. In fact there is a greater menace in this ideal of equality than there is in that of subtraction. The impossibility of the latter as a general social program is at least recognised The former is accepted as fair and practicable, but social life cannot proceed on the basis of service that is

determined by necessity or immediate recompense. The nature and necessities of social life may well be compared to those of an industrial enterprize. Each individual worker must by his efforts produce more than he takes out in wages or such recompense. Inasmuch as some come short of this, others must make up the deficit. Wear and tear, inevitable losses, waste, and improvement must be provided for. Failure to cover these requirements means decline or collapse of the enterprize. Some of these elements or requirements are dictated by natural forces; some by the almost incomprehensible factor, human nature, with its internal and external maladjustments; some by the inherent urge toward development and diversification in all living organisms. Thus, some of the requirements may be accepted without comment, others with protest or regret, some as indications of merit that leads to survival. All however must be provided for. All, taken together, represent the working of the natural order, of which man is a part. Hence the reasonableness of the Christian ideal of character and the principles for which it stands.

We have said that life, bare existence, is possible where the sheer obligations and necessities of life are met. More strictly speaking, this is true only of man in

a very primitive state. To live in the social complexx that has developed, man must make a bigger effort than his immediate recompense seems to justify, and where a consciousness of this necessity coexists with wrong point of view, bitterness and resentment result. The following lines are a worthy representation of the personal loss and unrest, and the social menace which is prevalent where the Christian ideal of service has not yet laid hold of the imagination.

"Spring o' the year and a-plantin' corn
Back on the farm where I was born;
Plantin' corn and a-singin' free
This here rime that dad told me:
"One for the blackbird, two for the crow,
Three for the cutworm, four to grow!
Six for the varmints, four for You!"
That's what dad said--and dad knew.

Goin' to work in the early morn,
Far from the farm where I was born,
This here rhyme comes back today
Fresh as it was when I heard dad say:
"Six for the varmints, four for You!"
That's what dad said--and dad knew.

Goin' to work, and I know I must
Make enough for the sugar trust;
Dollar here for the men who make
Ten per cent on the bread I bake;
Dollar there for the right to live
Under a roof like a busted sieve;
Many more dollars I must make
Every day for the varmints' sake;
Plantin' an extra here and there,
Plantin' an extra everywhere--
"One for the blackbird, two for the crow,
Three for the cutworm, four to grow!"

Goin' to work, and I start to sweat,
What in the world if I'd forget
One of the things I got to pay
Out of the wad I earn today?
Over and over I tag the list,
Hopin' that nobody has been missed--
One for the railroad's streak of rust;
Two for the devilish leather trust;
Three for the one-cent pile of wax
Stuck on the back of my income tax;
Four for the right to sell my soul
Earning a six-ounce load of coal;
Five for the right to live upstairs--
Three per cent if I say my prayers--
Six is the last lone dollar bill
Left to my dear wife with my will--
"One for the blackbird, two for the crow,
Three for the cutworm, four to grow!
Six for the varmints, four for You!"
That's what dad said--and dad knew. [1]

Life is not simple enough for one to take the position that the above protest is altogether without basis. Certainly, however, there is room to conclude that the widespreas philosophy that these lines reflect, reveals a disconcerting failure to appreciate the fact that greed and monopoly on the part of capital is not the major factor in the necessity of,

"Plantin' an <u>extra</u> here and there,
Plantin' an extra <u>everywhere</u>."

This necessity is in the nature of things. The degree of readiness on the part of the individuals in society to accept it as such, determines what progress, if any, we shall make. It is one element in the price of an ever expanding social order.

1. Lowell Otus Reese, Ladies' Home Journal, October, 1919

3. LOVE OF ENEMIES.

A presentation of the reasonableness of Christianity seems to have progressed into a cul de sac when it attempts to handle the teaching of Jesus regarding 'love of enemies.' Yet we cannot overlook his great stress upon this principle. "Do good to those who despitefully use you. Love your enemies, and pray for those who persecute you."[1] In such unequivocal language he expresses himself. Is this altogether foreign to the nature and instincts of men?

Similar teaching has found expression in various spiritual religions. The earliest extant is supposed to be in the Path of Virtue, of Lao Tsze, a contemporary of Confucius, "Iwould return good for good. I would also return good for evil.....I would likewise return suspicion with confidence." In commenting on this passage and others similar to it, Hobhouse says, "Such is the first recorded expression of the full doctrine of non-resistance, a doctrine which, however onesided and inapplicable to the affairs of men, enshrines the profound truth that moral influence is distinct from and superior to physical compulsion; that force, however necessary in immediate exigencies, settles nothing in the end, but is a menace to

1. Matthew, 5:44; Luke, 6:27,35

the moral balance of society, and of the individuals who employ it; that men are capable of being influenced not only by retaliation, but also, and more profoundly, by the deliberate refusal to retaliate. The system of Quietism gave an extreme expression to these truths. The world will always reject its ideas, and will always be haunted by them until the time comes, when, disregarding the extravagances of form in which they have been uttered, it begins to ask itselfc in sober earnestness what truth they contain."[1] Jesus was profoundly convinced of the value of the underlying truth, and when allowances are made for the hyperbolic form of much of his teaching,[2] which unfortunately misled so many of his followers, a sound social principle comes into view, and which is not "inapplicable to the affairs of men."

"Love your enemies." Is it not much more natural to fight them? Will not the presence and activity of such people arouse the instinct of pugnacity? This may be admitted, amd yet the naturalness of Christianity be done no violence , if we work out to its logical conclusion the relationship between love of enemies and pugnacity suggested by such a writer as Hocking. There is a vital relationship. Both seek satisfaction in regard to a certain

1. Hobhouse, Morals in Evolution, II, 116
2. Matthew, 5:38-41; 18:8,9

type of personality, but one gets it better than the other. A similar relationship is suggested when we think of the early velocipede and the modern aeroplane, the one very far removed from the other, and yet the latter aims at the same kind of satisfaction as the former, and its origin is traceable from the former via the bicycle amd the auto, etc. Likewise the primitive twig broom, seems, at first sight to have no relation to the modern electric vacuum sweeper, but again we see that the one is derived from the other and that while the latter is so much more refined and satisfactory in modern life, they both serve the same desire.

So it is with pugnacity and love of enemies. They both seek satisfaction. One is better able to obtain it, however, than is the other, and does so in a way that reflects better understanding and mastery of the forces of life. The man who loves his enemy is comparable to the scientist or mechanic, in control of nature and himself, knowing fairly definitely what he wants and the best way to accomplish it. The other man only vaguely knows what he wants, still less what is possible, and just as little how to get it . This he hates and retaliates in the conventional sense of thesse words-- in a blind primitive manner. The one loving his enemy,"hates" more efficiently,

that is, he gets the greatest possible satisfaction from a wrong and a wrong-doer.

With some modification and additions we would present Hocking's "Dialectic of Pugnacity."[1]

In its crudest form the instinct of pugnacity seeks its satisfaction in the destruction of the offending object. With wild animals, this accomplished, there is seemingly complete satisfaction, but with men it is less so, even among the most primitive savages. Total destruction has its disadvantages.

Pugnacity changes its tactics. The survival of the offender is felt to be necessary. During the World War we had an example of pugnacity at this stage, in the discussion of the Kaiser and his aids by people of a certain mentality. He was cordially hated. He was "unfit to live." The most heated, however, did not want him to die. That "was "too good" for him, and brains were racked in order to devise experiences worthy of being crowded into his spared life. Similar reactions are to be noted in the torture of Negro offenders of a certain type in this country. They are allowed to die only when it is felt that their existence

1. Hocking, The Remaking of Human Nature, 164

can provide no further satisfaction to the outraged. Thus not destruction but revenge becomes the aim of pugnacity. Whether we witness it in some such form as above, or in the cat prolonging the life of her prey in order to provide herself some dinersion, although we may feel from our standards that it is more cruel, we must recognise that it is just as certainly a more intelligent effort for gratification.

As society becomes more complex, and there is refinement of individual feelings and development of human insight, the instinct of pugnacity fails to find complete satisfaction in revenge. It dislikes and is antagonistic to certain elements in the man's nature because of their fruits, but it is disquieted by the thought of removing or restraining the whole man, good elements as well as bad. Thus revenge becomes modified to punishment, "an eye for an eye, a tooth for a tooth," grim and exacting, but a step towards satisfying ever developing human nature.

Then as the social complex becomes more involved, and the individual's relationships therein more delicate, the instinct of pugnacity finds that it can do still better. Mere retaliation is insufficient, no matter how modified. Much more is possible if it can reform the

undesirable in the nature of the aggressive object. Then measures are resorted to, which, while having the resemblance of punishment, are used with a different motive.

We see that the instinct of pugnacity has been steadily modified in the direction of what we call love. Now it attains its full satisfaction and becomes worthy of its changed name. It is perceived that measures of reform, however exercised, become formal and mechanical and fail. In order that the aggrieved man of society may obtain the fullest satisfaction it is not enough that the offender realize that the offended considers him faulty and needing reformation, but that he see and appreciate and hate the evil in himself. It is at this point that Pugnacity, now better called Love, uses its most delicate weapons. In every way socially possible, it treats the opponent as if he were no opponent. It refuses to accept him at his own valuation, and deals with him according to his possibilities. While believing in justice, it tries to be just to the whole man, not to a part of him alone.

Success does not always attend these measures, but the greatest social experience, which Jesus calls the Kingdom of God, depends upon trustful, expectant use of them. When they do succeed, however, what happens? The offender sees his true self, his possible self, in your treatment of him and rises toward it, he himself repudiat-

ing and eliminating that in his nature and conduct which made him "enemy." Herein is the greatest victory, and the way is opened up for the greatest satisfaction through replacing an enemy with a friend.

4. LOVE OF ENEMIES; (continued)

Love of one's enemies as discussed so far, may seem to be practical and desirable where the situation is not critical, but when the life or property of the individual is in danger, when society is menaced or the State is threatened, then it may be felt that one cannot take any risks, that there is too much at stake if "love" or "creative justice" should fail to produce results. It should be noted that the application of the principle under consideration seldom if ever involves the risk feared. Love of enemies is conditioned, if we would love efficiently and without injustice to both friend and enemy.

First, we must heed the presence of defectives and degenerates. It has been said that love is blind; this is not true[1], and never less true than in this connection. To treat as normal those who are obviously abnormal, mentally and morally, is absurd. It is mere sentimentality and not

1. Cabot, What Men Live By, 198
James, Talks to Teachers on Psychology, 229

love that refuses to face such a fact. If your non-resistance or its equivalent is justified, it is by its appeal to potential manhood. When you know or have reasonable grounds for assurance that there is a vital deficiency which is modifying the whole behaviour of your aggressor, that knowledge must likewise modify your treatment of him.

It is further necessary that the aggressor should not be allowed to think that your action results from the fact that he has hoodwinked you. Otherwise there will be nothing educational or inspirational in your attitude. He will interpret the non-resistance as ignorance, and congratulate himself on his smartness. Your attitude has no vital spark, it conveys no challenge to his greater self. Somehow you must let him know that you see his act, his antagonism, but that you also see more than that, that you know him as he knows himself, and that you also know and believe in a potential self which he has not yet learned to know and respect. Then the "love that bears with all things, ever trustful, ever hopeful, ever patient," has an opportunity to accomplish its perfect work.

Non-resistance is meant to convey a message of faith. If this message is to be appreciated care must be taken to

eliminate those things which would intercept the silent declaration. It must be quite obvious that your action or lack of action is not because you fear him. If he feels that you are so governed he wil likely trample you with scorn and be in no way benefitted by your attitude. Moreover if the aggressor has reason to think that you cannot help yourself or retaliate he will see no virtue in your stand. Non-resistance which can be so interpreted is an injustice to oneself, to society and to the aggressor.

In order that the message may be appreciated it is sometimes necessary to use force to stop the intended violation, especially if it is of a very serious nature. This true in personal and national affairs. It is the application of Christianity when, under such circumstances you forcibly restrain your would-be assailant, and then help him up and set him on his way as an unfortunate and misguided brother. Christianity is the combination. Herein is faith and a challenge. Christianity fails if you leave him down after stopping him, and equally if you unnecessarily allow him to violate you. The failure becomes ghastly and criminal if you allow him to ride over those for whom you are responsible. The one who exhorted men

"Love your neighbour as yourself," must not, in this connection be understood to advocate that they love their enemies more than themselves, their neighbors or their friends. In stressing the impotency of force as the final arbiter among men, Christianity, while not speaking of it as a minor method to be used on occasion by love and reason, did not rule out or condemn such action, by any of the implications of its doctrine of love.

Thus war becomes, not holy, noble and beautiful, but sometimes the Christian way out of a bad situation. It should be less and less necessary, and will, perhaps be less frequent as preparation for it is reduced, and as the Christian ideal of love becomes established in life's general relations, but at times it may unavoidable and one step in the application of "Creative Justice." When unbalanced people determine upon aggression, your ability to see beyond the hate and blood lust that temporarily beset them, your faith in their potentialities and ability to take a worthy place in a normal world, will not be worth much if you allow them to smash that world and create one on the basis of their disorderd fancy. Love will first stop them and then seek to give them the maximum opportunity to realize their dormant possibilities,

seeking to stimulate them into action, "provoking to love and good works." In the World War the Germans were stopped, but whether this action can be appraised as Christian depends upon the subsequent attitude of the men and nations who stopped them.. At times it would seem that idealism was simply used to glorify the very primitive action of self preservation, and then forgotten when the way was opened for it really to function.

A further requirement for success is that our non-resistance must not be externally imposed. For instance, if your action or lack of it is necessitated by your religion, it will mean little to the aggressor. If he is superstitious he may possibly modify his assault, but in reference to the matter of reaching his possible self, little if anything is accomplished. Such non-resistance simply indicates that you have faith in a certain religion, or in certain precepts and will carry them out to the letter at whatever cost. To be effective your refusal to accept him as an enemy must show, somehow, that you have faith in him. The one is love with creative power, the other is formalism, and"though you give your body to be burned, and have not love, it profiteth nothing."

One of the most important qualifications of love of

your enemy is, as we have already noted, that it must not militate against society. This phase of the matter has great significance in such a question as capital punishment. Recently there has been a controversy regarding public executions in Chicago. The comments of a prominent religious weekly[1] regarding the problem will provide background for an analysis of the situation. Editorially it stated;

"In the State of Illinois and some others the death penalty is visited on criminals convicted of what are known as caoital crimes. Many States have abolished this procedure. It is the final step in the removal of the worst forms of cruelty in the treatment of the condemned,"

The fundamental reason given is:

"It is the business of society to save the criminal and not to destroy him. The attitude which the Christian faith enjoins is forgiveness.....It is the task of society to forgive and not to take vengeance."

The remedy proposed is;

"The careful consideration of the causes of crimes,

1. Christian Century, 1919

and the attempt to get them out of the way; the solicitous study of the criminal's training, and the humbling recognition of the blame we must share with him in permitting crime-breeding conditions so free a sweep in our modern life; and again the determination to set all redemptive powers at work in behalf of the offender, that instead of being destroyed he may be saved."

This certainly represents an effort to be true to the spirit of the Nazarene, but one wonders if it does not come come much short of the comprehensiveness of "Creative Justice," and come nearer to being a sentimental menace to society. It is a wrong assumption that the law is for vengeance. Mobs that clamour for the same action that the law may mete out, may be and indeedoften are, unfortunately, filled with a desire for vengeance. The law, however, acts not in hatred or passion but with reference to the safety of the average citizen, and many humane, self-controlled citizens are able to say "Amen" to the law, though with a grieved and regretful heart. Such people do not hate their unfortunate brother, but then on the other hand, they do not allow their feelings to lead them to love their normal neighbours less by placing them in jeopardy. Imagine the situation, for instance, where

a man is robbing a bank and is likely to be caught. Capture in such circumstances will mean a long term of imprisonment. If he shoots, however, his chances of freedom are greatly enhanced. What will he do? If murder means relentless pursuit and the gallows, the life of the official or the policeman will have more value in the eyes of the criminal. On the other hand, if the penalty the State imposes for murder is only longer detention, from his point of view it will pay him to take a chance, and perhaps get away altogether. Thus while the elimination of capital punishment is meant to show an enhanced appreciation of human life, human life is cheapened in the most dangerous quarters. This, truly, is a"crime breeding condition."

It is said that statistics do not support the theory that capital punishment prevents such crimes, that States with it show no improvement over States without it. Superficially this may appear so, but there are other factors that need to be taken into account, not the least of which is law enforcement. Where the government is notoriously weak and lax regarding such matters, then, although the law may retain the penalty, it is as good as non-existent as far as the gambling spirit of the bandit

is concerned. If any comparisons are to be made they should be made between places where law is not vigorously enforced and places where it is. Then for instance, we find that Chicago with two and a quarter million people had many more murders during a period of ten years, than London, a city of seven millions. Of course many factors enter into such a situation, but law enforcement is one of the most important.

True, society has a measure of responsibility for crime-breeding conditions, and it should endeavor to save the criminal rather than to destroy him, but it is rather late in the day for the maximum effort when the major crime has been committed. The situation when the crisis is reached is horrible, tragic, and deplorable, but sentimental hysteria will not improve it. It should create a mighty incentive to establish ideals, create an atmosphere, teach self control and mutual respect, in such a way as to reduce to a minimum such ghastly possibilities. In this way do we adequately set in action the redemptive influences. Such love stands for the greatest possible measure of justice not only to the aggressive element in the man's nature, but to the whole man; and again, not only to the man, but also to society of which he is part.

5. THE GOLDEN RULE.

To some extent the implications of the golden rule have been discussed in the foregoing, but the social value of this teaching, "Do unto others as you wish them to do to you,"[1] is of such importance that an element which can be best dealt with under this head, merits further attention. Often the significance of the golden rule is considered to be equivalent to Kant's rule of conduct, "Act according to that maxim only which you can wish, at the same time, to become a universal law." From this point of view, the value of these rules lies in the hope that if all others act in a similar manner the possibilities of social life will be realized. Then there is the interpretation of the one who, while not considerate of such idealism, feels, with a spirit of sportsmanship, that he would not like to do anything to others that he would not care for them to do to him in return. Beyond these very desirable implications of the teaching of Jesus, however, there is an element of distinctly pragmatic value. "Whatever you wish others to do to you, you do the same to them. Whatever you wish in their nature and actions, this is one of the best ways to secure it."

1. Luke,6:31

To what extent, if any, this idea may have been held consciously by those who have enunciated this rule can not be known, but undoubtedly not the least part of its value in social life lies in its inculcation of a principle whereby the best in human nature is evoked. Perhaps the golden rule may be described as standing for the beneficent exploitation of human nature. Where it is operative there is not only idealism and sportsmanship, but also a practical knowledge of how to produce the finest results within the social complex. Possibilities are developed, potentialities are worked, and, as in many other kinds of exploitation, while the one operating the field gets for himself, perhaps, the first of the results, all society gains.

To a greater extent than is generally appreciated, life gives back what is put into it. One's own spirit, attitude and actions determine much of what comes to us in return. When eyes are so adjuster that man's"muddy vesture of decay" is all we see, and we act accordingly toward such a one, it is more than likely that the response will justify our expectations. The charatters and actions of men are often reflected in the treatment they <u>receive</u>. That treatment whether good or bad, is to a great extent a spectrum analysis of their own souls. What you wish others to do to you, you do the same to them, and it will likely be forthcoming. This

calls for insight and faith, but it produces results. In his treatment of "Loyalty in Love," Henry Cabot cites lines from Shakespeares "Henry V." The scene is before Harfleur. The king is preparing for the big fight and urging his men on:

> "I see you stand like greyhounds in the slips
> Straining upon the start. The game's afoot;
> Follow your spirit: and, upon this charge,
> Cry--God for Harry! England! and Saint George!"

Cabot comments: "He saw them straining--yes, with the eye of faith. They tugged like greyhounds in the slips--especially after he had recognised their eagerness. He brought to birth in them more spirit than had otherwise been born, and they in turn brought to his lips, as he faced them, the very nobility of his words. A disloyal or uninterested spectator would have seen merely a crowd of dirty, sweaty soldiers. King Henry saw that, too, but within the gross total of what he saw he selected and summoned forth what most belonged to him and to them, their germinating souls, their destiny, the courage which thry had when he believed in it, not otherwise."[1]

In sudh ways the necessary faith in, and loyalty to human nature, which underlies the pragmatic interpretation and application of the golden rule, justified. To what

1. Cabot, What Men Live By, 204

extent may we reckon on the successful outworking of this principle of the interstimulation of individuals? The problem is brought out when one who is inclined toward the practice of the golden rule,is caught in the negative stimulus of another not so inclined. He feels, perhaps, the coldness, resentment, meanness or suspicion, and feels impelled to react accordingly. Here is a test of strength between ignorance and enlightenment, between primitive man and psychologist. Where they have been sufficiently developed knowledge, organization and control of forces, will show superiority over ignorance and passion, and successfully exploit human nature. The application of the golden rule allies one with natural forces, in much the same manner as Jesus had in mind when he said, "The Kingdom of God is like a man who has scattered seed on the ground, and then sleeps by night and rises by day, while the seed is shooting up and growing ----he knows not how."[1] It may not pay in every case, but, so worked, the golden rule yields large results in the aggregate and opens the way to the best social experience. Those who adopt it establish a partnership with natural forces and will be among the first to share the profits.

1. Mark, 4:26-29

6. MEEKNESS.

In his teaching Jesus extolled not only a blending of magnanimity and beneficence toward enemies, and the absence of aggression implied in the golden rule, but also meekness, gentleness and humility in all life's relationships. In exhorting his followers to "learn of" him he supports his appeal with the explanation, "for I am meek and lowly of mind, and you shall find rest for your souls."[1] The advantages he associates with such a disposition are of supreme importance. Nothing could be more challenging than his estimate, "Happy are the meek for they shall inherit the earth."[2] He endorses the insight of the psalmist who declared, "The meek shall inherit the land and shall delight themselves in the abundance of peace."[3]

The validity of what is perhaps the outstanding paradox of the Beatitudes is found in a reorganization of standards of strength. Meekness is not weakness. Much that is scorned as weakness is often a manifestation of strength. While it is not always possible to trace the source of the strength of meekness, it has ever been sensed and more or less appreciated by those whose mental and moral nature has marked them as being in the van of civilization, and the course of history seems to

1. Matthew, 11:27-30
2. Matthew, 5:5
3. Psalm, 37:11

verify their intuition. The earth has seen fearful and gigantic forms of life, but these monsters have been gradually eliminated, making way for milder forms of life, better adapted to the conditions which make for survival. In like manner have savage men shewn inability to hold their own. Incapable of necessary modifications, restraints, and adjustments, they have had to give way to the strength of mildness and adaptation.[1]

The ruthless, cruel, arrogant, and supercilious have as a race no abiding place in the world's order. They have within themselves the germs of their own destruction. They lack the balance, insight, judgment and understanding to carry out their program, even if it were otherwise possible and expedient. Germany has given an outstanding example of how the arrogant mind is incapable of the necessary appreciation of the character and possibilities of other members of the social complex. Herself contemptuous of moral obligations she could hardly do anything else than fail to realize how a great moral urge within the hearts of those whom she made her foes, would more than make up for the initial material advantages with which she started out, and on which she so devoutly relied. In like manner in social

1. Brown, The Master's Way, 88, 89

life the maximum is accomplished and enjoyed by those unblustering, unostentatious souls whose ego does not blind them to the nature and capabilities of their fellows.

The arrogant and supercilious suffer the further disadvantage that their attitude often incites combinations against them of those, who, while individually weaker, are collectively much stronger even in the particular form of strength upon which arrogance may rely. This principle operates both in the most subtle relationships of life, and in international relations. Arrogance is suicidal. The meek inherit the earth.

While the disadvantages of national arrogance are being considered, we should not overlook its disintegrating effects within the nation. Herbert Spencer well points out that in militant societies, or in periods of militancy, the point of view, attitude, and actions which are cultivated or maintained for military purposes, or grow in the course of military activity, work to the internal disadvantage of the nations concerned. Aggression, robbery, deceit, revenge which are considered more or less desirable virtues

when glorified by military nomenclature and operated collectively against a foe, soon become individual standards of action within the nation and work for disintegration.[1] The war-stricken world of today with its shattered morale, welter of social strife, aggression and vice indicates the truth of Spencer's theory. The poise, sympathy and consideration necessary for the best social life and experience, are impossible when sane meekness fails to characterize the national outlook and permeate the national atmosphere.

The significance of meekness is not exhausted when we have noted its value for survival. Not only does it make for the persistence of a class or race, but also for the intensification of the life of the individual. "The meek shall inherit the earth." There can be no doubt that for Jesus such inheritance meant much more than it did for the psalmist he quoted. He had risen above nationalistic aims of territory and power, and, as we have seen before,[2] sought to lead men to find their highest good, their profoundest satisfaction, in the subtle intangible values of life. He claimed that on the basis of his character and outlook as one meek and lowly in heart, everything had been committed to Him,[3] and

1. Spencer, Ethics,I, Part 1, ch. 8; Part 2, chs. 3-6
2. See Chapter II, 8,9, 10
3. Matthew, 11:27-30; Luke; 10:22

seeking to share his experience with his disciples, he declared, "Blessed are the eyes that see what you are seeing; for,,I tell you, many Prophets and Kings wished for the sight of the things you are seeing, yet never saw them, and to hear the things which you are hearing, yet never heard them."[1] Not in real estate or bonds, but in the experience of Christian character and its social implications, they were participating in the fruit of the ages, they, of whom Jesus at the same time said, "I thank thee, Father, Lord of Heaven and earth, that, though thou hast hidden these things from the wise and learned, thou hast revealed them to the childlike."[2]

"They shall inherit the earth!" They are attuned to the finest currents of life. On the other hand, like the buccaneer of the high seas, whose very temperament and life made it impossible for him to enter into and utilize the value of the things he seized--their value being mainly social, while he was an outcast from society--so the arrogant, while perhaps seemingly obtaining advantages in the give and take of life, miss the very elements that make life most worthwhile. The full charm and significance of life are for those who appreciate the delicacies and intricacies of its many

1. Luke, 10:24
2. Luke, 10:21; Matthew, 11:25

relationships and handle them accordingly. The meek, the gentle, the considerate, the appreciative, by their sympathy and insight inherit the true wealth of milleniums of evolution. The others simply pass over the earth as a stage for the exibition of their own superficial glories and pass out--paupers.

CHAPTER IV.

THE PRIORITY OF CHRISTIAN PERSONALITY

In the previous chapter we have aimed to be comprehensive rather than exhaustive in our treatment of the Christian type of character. It is felt that the main part of the ground open for survey has been covered and its principles considered,by implication, at least. If this is allowed, and the reasonableness and desirability of Christian personality in the social order considered substantiated, there still remains for study a very important aspect of Jesus' ideal, viz. the claim for the priority of such character. This found its most forcible expression in his discourse upon man's attitude toward the necessities and comforts of life. It was a lesson in values, culminating in the exhortation, "Seek first the Kingdom of Heaven and its righteousness, and all these things shall be added for you."[1] The same standard and emphasis is found in the "Lord's Prayer." In this petition, while material needs are included, the basic desire is seen to be, "Thy Kingdom come; thy will be done."[2]

1. Matthew, 6:33

2. Luke, 11:1-5; Matthew, 6:9-15

1. THE NATURE OF THE PRIORITY

The priority of the Kingdom is the priority of character. The recognition of this is fundamental to the appreciation of the point of view of Jesus. In delivering his message Jesus, as a true teacher, found the best point of contact with the minds of his hearers. He faced a restless people. They were under a foreign yoke. They yearned for deliverance, and to this end pinned their hopes to a certain fulfilment of Old Testament prophecies which spoke of the establishment of a Kingdom by God, with a representative of the House of David on the throne, under whose rule the nation should attain its rightful position in the world with peace and prosperity for its citizens. As Jesus meditated on the situation he discerned the futility of his countrymen building their hopes upon militaristic prowess and organization. The happiness and satisfaction that was their heritage could not come through such channels. He realized, as we have seen, that the basic factor is the development of moral character, but feeling the power of the phrase that meant so much to the people of his day, "The Kingdom of God," he used it as the best medium for the delivery of his message. He proclaimed the Kingdom as at hand, and exhorted people to prepare for

it This gave him the ear of the people. Having secured this, he worked to enlighten them regarding the only way in which God could truly rule the world--through His spirit as the motivating power in every life. For Jesus the Kingdom of Heaven meant the Kingdom of Character, the reign of righteousness through the consecration of the individual to that ideal. Thus his dream was far ahead of the current expectations of his day. Further, it should be noted that the ideal of Jesus is not adequately interpreted by saying that he was primarily interested in a certain social order or type of society. While one is justified in concluding that a desirable social order will result as his teaching operates in the lives of individuals, Jesus dealt with the fundamental elements, persons and character. The truth is that the Jews of his day were too much interested in a type of society, a social order, a political regime, and Jesus' constant effort was to point out that the best form of society could be realized only by the exaltation of the individual and the purification of his character.

Speaking of the ideal of Jesus, Bousset well says, "The gospel was in the highest and most perfect sense a personal religion. Everything in it is concerned with the personal and spiritual.....Jesus' detachment of religion

from the nation and the national hopes, means simply that the individual, i.e. the moral personality, now assumes the position of paramount importance."[1]

The judgment of Gilbert coincides with that of Bousset. He says of the ideal of Jesus, "It was related to the domestic, social, political and national life, but it was not an ideal for any one of theme spheres, It was rather the essential condition of right ideals for them all, for the home, and society, and the state."[2]

Thus, for Jesus, the Kingdom of Heaven seems to be the experience of those who are achieving personality characterized by the interrelated virtues we have been considering, personality marked by "self-knowledge, self-reverence, self-control," which three, because of the necessarily implied respect for other people and disposition to blend happily justice and beneficence,"lead life to sovereign power."[3] Such personality precedes the best and fullest experience in social and economic life.

This emphasis is practical, and does not lead us into the academic question of the relative significance of inheritance and environment, of the individual and

1. Bousset, Jesus, 164
2. Gilbert, Jesus, 157
3. Tennyson, Enone.

the world in which he lives. "Man is organic to the world"[1], of which society is a part. He is at once the maker of society, a part of society, and a part of the fruits of society. As we have seen in Chapter II, he is not to be thought of as developing to his best apart from the play of natural forces. Thus, the fruits and satisfactions of Christian character, and Christian character itself, are not to be abstracted from the life of society and placed one before the other in a time or causal order. They act and react one upon the other. The society in which Christian personality develops yields certain fruits and satisfactions; the resulting complex makes for the further realization of such personality; and this process continues indefinitely. There is interdependence between the ideal and its fruits. It lives on its fruits. The progress is pari passu. But while thus philosophically conceived, the nature of life necessitates that emphasis be placed upon the quest of the personality first.

2. COMPARED WITH THE CURRENT TENDENCY.

The ills and maladjustments of the industrial regime have tended to obscure for many this cardinal principle of

1. Pringle Pattison, The Idea of God, ch. 6

Christianity. The feeling and aim of a great part of Christendom finds representative expression in the words of a prominent minister, "The rectification of the economic order would at once bring about a great revival in religion."[1] This is certainly popular doctrine, and as part of a program to "Prepare the way of the Lord,"[2] can be made very "scriptural" in its presentation. Moreover, having witness the numbing, cramping influence of the adverse economic conditions in London which were the cause of the statement quoted, one can well appreciate and sympathise with the feelings that prompted it.

When, however, one compares life amid such conditions, and life in such a place as Iowa, keeping in mind people of relatively the same mentality, the fact looms up that economic independence or well-being does not guarantee the achievement of worthwhile personality. In a community, representative of many, where at Christmas it was extremely difficult to compile a list of people to receive community beneficence, and where even the final revised list contained property owners whose independent means were not considered sufficient to allow them the necessary margin of Christmas fare, one finds, to say the least, no greater awareness of the higher needs and possibilities, no wider outlook or participation in the life of the larger world. The

1. Dr. Orchard, Kingsweigh Congregational Church, London
2. Isaiah, 40:4

paralysing trivialities of small town gossip, reign. Cheap melodrama and the sensational press are the chief interests. Petty bickerings and deep-running frictions criss-cross the life of the community. Unreliability in word and action is amazingly prevalent. What little economic strife there is , is not the cause but the result of the jarrings of unbalanced, uncontrolled, immature elements in human nature. It is not necessary to maintain that such conditions are the outcome of, or are are affected by the comparative economic ease that prevails, but simply to shew that they may, and very frequently do, exist side by side; that where the pressure of modern conditions which provokes talk of the "rectification of the economic order" is practically unknown; where hours are easy and a "high standard of living" maintained, there is no resultant urge towards the realization of personal and social possibilities which constitute the heart of the religious revival promised.

Where there is talk of the reconstruction of the social and economic orders to the end that there may be facilitated the progress of religion which will yield the finest fruits of personal and social life, there is an underlying fallacy. It is expected that if the machinery

of life is reorganized, then men will live right. But the nature and working of that very machinery depends on human nature and personal relations. While there is weakness here, rectification of the economic order is almost impossible. On the other hand, with successful attention to this matter, special attention to rectification will not be needed. It is a human nature problem. When Jesus said, "Seek first the Kingdom of God and the righteousness he requires, and all these things shall be added for you," he stated no arbitrary blessing nor tacked-on reward. He was stating results which lie deep in the nature of things. "Added," may not mean individually, legally owned, but certainly it does mean enjoyed. Many in the modern world do not "own" very much more than our primitive forefathers, but as a result of a social order in which Christian personality is being certainly, even if slowly and laboriously, achieved, they enjoy infinitely more.

Isaiah's picture of the pagan and his god is a striking parable of the opposite point of view. The pagan cuts down his tree. "He burneth part in a fire; with part thereof he eateth flesh; he roasteth flesh and

is satisfied; yea he warmeth himself and saith, Aha, I am warm, I have seen the fire; and the residue thereof he maketh a god, even a graven image; he falleth down unto it and worshipeth and saith, Deliver me for thou art my god."[1] Religion that is a residue is likely to find but little place in the modern world. If economics can so adjust men and harmonize their relations, that friction is eliminated, understanding created, production increased and distribution in its most equitable degree assured, the religion that comes in afterward is not likely to be appraised very highly.

It is because the Christian ideal of personal relations is so intimately related to the achievements of civilization that men are still interested in it. Economic prosperity may seem , at times, to come apart from such religion, but somewhere behind it is to be found the dynamic of character--perhaps in the previous generation, or perhaps it is through the temporary bounty of mighty natural resources of a new country. The disintegration of such character, however, or its failure to develop according to the needs of more complex society, plus the increasing demands of population upon

1. Isaiah, 44:6-20

nature's storehouse, will eventually reveal the chief factor that makes for satisfactory converse with nature's conditions for existence---the Christian type of personality.

3. PRIORITY AND PRODUCTION.

The development of Christian character brings a new spirit into and enhances the work of production. The attitude of Jesus toward labor and service was infinitely removed from that which overshadows the Old Testament, according to which work was a curse inflicted for disobedience, something to be deplored and avoided as a mark of inferiority and a hinderance to man's true happiness,[1] an attitude still unfortunately prevalent. "My Father works to this very hour, and I work also,"[2] said Jesus to his critics on one occasion. Work is a function of life, a method of self-realization and self-expression, God himself not being exempt. Labor does not degrade, according to this standard. It leads to the truest greatness. "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall become your minister;

1. Genesis, 3:17-24
2. John, 5:18

and whosoever would be first among you shall be your servant: even as the Son of Man came not to be ministered unto, but to minister."[1] It is not surprising that we find Paul emphasising personal industry,[2] and Origen "accepting with pride the reproach of Celsus, when he accuses Christians of worshipping the son of a poor work-woman who earned her bread by spinning, and contrasting with the wisdom of Plato that of Paul, the tent-maker, of Peter, the fisherman, of John, who abandoned his father's nets."[3] The Christian ideal of personality involves the increasing appreciation of the possibilities of work as a means of self expression. The satisfactions of service rendered as members of the brotherhood of man create a new zest. The idea that labor is a necessary evil that has to be endured in order that men may have the means to "live" in whatever leisure time can be secured, yields place to the reality of living in one's work.

Further, the character that embodies the spirit of Jesus leads men to support principles which may not yield immediate gain, but nevertheless lead to greater social wealth. Workers will eliminate as far as possible the too prevalent waste of time and material. Often there is carelessness here because results do not immediately affect

1. Matthew, 20:20-27
2. I Thessalonians, 4:11; II Thessalonians, 3:10
3. Westermarck, Origin and Development of Moral Ideas, II, 280

wages. Or there is even wilfulness in waste because it is felt that the loss is sustained by the bitterly regarded employing class. The ideal of the larger self[1] provides the point of view that leads to the recognition of the inseparability of ultimate interests. Moreover, employers who recognise the same principle and the significance Christianity attaches to the human life[2] which they employ, will express their own expanding nature by treatment and wages that become both themselves and their fellowmen; and will, where possible, even give consideration beyond that which employees may be able to demand.[3] In so doing their actions make for greater contentment and efficiency. The Christian type of character, in whatever sphere of life, finds pleasure in the success of others. It keeps itself "free from every form of covetousness."[4] It does not envy the man who gets ahead. There is realization, as with its great exponent, that, "He who is not against you is for you;"[5] that apart from foul play success is on the basis of service rendered, directly or indirectly, and all are benefitted more or less by such activity. This recognition will greatly facilitate productive enterprize.

1. See Chapter III, 1
2. Luke, 17:1,2; 16:19-31; 10:28-37
3. Matthew, 20:1-16
4. Luke, 12:15
5. Luke, 9:50

4. PRIORITY AND CONSUMPTION.

It should next be noted that the ideal of personality under consideration brings a new spirit into the consumers of goods, afuller appreciation of services rendered, and in so doing lessens waste and abuse. Society loses much through faulty morality and the more prevalent lack of refined sensibilities and ethical balance. In this connection might be mentioned bad debts, the unpardonable waste of employees time by loungers in stores and places of business, and the prodigal use of commodities. The resulting loss is distributed in higher prices for more thoughtful or honest people, or is indirectly sustained through lessemed capital for investments which would enrich society. These things are impossible where Christian character is being realized, for this not only rejects the overt act of unrighteousness, but also aims at such refinement of feeling and delicacy of social adjustment that thought,[1] word,[2] and motive[3] determine a man's standing and worth.

The effect of a more sensitive, informed and just personality in society is well illustrated by the confession of a lady writer. She had indulged in the pastime of

1. Matthew, 5:27;28
2. Matthew, 12:32-37
3. Matthew, 19:27- 20:16

viewing gowns without any intention of buying. A considerable time having elapsed, and wanting to go on her way, she indicated to the girl waiting on her that if she bought anything it would be a certain gown, and that she would let her know later her decision about it. Realizing later, as few do, the nature of the transaction, she determined to be true to her enlightened self and to her social obligations. So she went back---to quiet her conscience by letting the girl know that she need not keep the gown on one side as suggested? No, but to buy that dress, although she did not want it and could ill afford it. She well reckoned that such action would prevent her from such loose dealings in the future. Time had been taken that was for disposal for legitimate purposes only. It was paid for out of current business transactions. The time she had taken had to be paid for, and no one had a greater obligation to do so than she.[1]

The Christian use of goods also must be noted with some detail. "Love your neighbours as yourself," is Jesus' summary of social obligations. This, freed from the sentimentality which has become attached to the word love, and reviewed in respect to the manifold relations of life, may be described as respect for persons. Murder

1. Miss Tryon, Ladies Home Journal, 1919

and even hatred obviously violate this principle, but according to the much higher standard of Jesus, so does contempt. "I say unto you that whoever pours contempt upon his brother shall be liable to answer for it."[1] Can this be avoided if the products of men's labors are held lightly or abused? In other words, love, or respect for persons, if it is thoroughgoing should include the many radiations and projections of personality, and in this connection, the projection of personality into things made.

In 1920 the English newspapers gave not a little space to an incident of illustrative value here. Lord Leverhulme obtained a portrait of himself from the celebrated artist, Mr. Agustus John. The picture failed to fit a place on a wall as Lord Leverhulme wished. He took the scissors and cut the head and shoulders out to use in some other way. Mr. John was indignant at such treatment of his work. He brought suit for damages. Thence developed a case of unusual interest, a unique instance of conflict between legal and moral rights. Lord Leverhulme maintained his legal right to do as he pleased with what he had bought and paid for, but public sentiment seemed to conclude that in as far as the portrait

1. Matthew, 5:22

was an expression of the artist's genius, and perhaps involved an appeal to posterity for the recognition of his powers, the owner overstepped his moral rights in mutilating it.

The picture was a form into which the artist put himself even more than he had his patron, a form of value to society and meriting respect. The purchase constituted a moral and legal right to control the product, and as was seen, a legal right to destroy, but it was not generally conceded that the mere exchange of money gave a moral right to destroy or abuse. This incident suggests that personality has many intricate, delicate extensions which need to be discerned and appreciated if there is to be the genuine self respect and respect for others upon which tha finest civilization is built.

In this as in other matters the race has been feeling its way to a profound truth. Among primitive peoples we find a vague, crude awareness of the possibility of the projection or extension of personality. This is indicated by much of the associative magic or sorcery---the idea of control of a person through something he has used, through clippings of hair or nails, through a manufactured repres-

entation of him, or by the use of his name. Further signs are found in the awe for the habitation and belongings of the dead.[1] Such crude appreciations have been helped to refinement by the Christian ideal of personality. Today we reveal various stages of awareness regarding the extension of personality. There is the thrill of "my own work." It is part of "myself". In its creation "Virtue has gone out from me." While owning it it is"mine" in a way that no bought article can be, and when sold it is still "mine" ina way that no transfer of money of legal ownership can affect. There is the significance of the keepsake. It is the medium of communion with a friend or loved one. Whether made by him or simply given, it is an extension of his personality that touches your life. Further, when something beautiful is broken or destroyed, although it may be possible to say, "We can buy another as good. There is more where that came from, and money to get it," who does not feel a jar, a subtle hurt! There is sympathy with the frustrated personality that found expression in the work of beauty.

As that of which we, with the men of many yesterdays, are vaguely aware, is helped to its fullest refinement, and brought from the periphery to the focal point of conscious-

ness, the way will be opened to the richest possibilities of social life. It prevents the waste, smashing, and the prodigal use of things into which fellow men have poured themselves. It prevents the error of thinking that money or legal exchange can liquidate the obligations of life. While money may give legal right to control and use exclusively, it gives no moral right to abuse or to frustrate the purpose and effort of the personality that reaches out in service. One still owes allegiance to the motive in so far as it is worthy and practicable, unless of course, the goods can be transferred to what at least seems to be an equally worthy purpose. In this way will be corrected the unsound economic theory that rash use and destruction is "good for trade," "a stimulant to business," for it will be seen that fundamental immoralities sooner or later produce a harvest of economic needs. The peculiar and exacting "righteousness of the Kingdom of Heaven" precedes the best social life.

5. PRIORITY AND SAFETY.

Further justification for "Seek first the Kingdom of Heaven and its righteousness, " is found in the fact now gaining remarkable recognition and emphasis, that the type

of personality thereby referred to is also the true safe-guard of social wealth. It is the very backbone of security for stocks, bonds, deeds, mortgages, strong boxes investments, etc. Roger W. Babson, the prominent American economist and statistician, "whose interpretations and e elucidations of economic conditions go out regularly to over ten thousand of the country's business leaders," has been placing great emphasis on this. In a letter to his clients in which he makes a strong plea for greater support of the churches, he has the following statement:

"Let us now consider upon what the value of the papers within the box depends. Surely they have no value of themselves. Their value depends upon your ability to foreclose in case payment is refused. Now this fact presupposes that your certificates, bonds and mortgages are properly drawn. Have you ever looked at them to see if they are properly signed, not to mention their legal status? Local real estate mortgages we have examined for us. For the legality, proper execution and genuineness of our other securities we depend upon our bankers and brokers. But this simply means that we do not depend at all upon the pieces of paper which we so carefully protect in our safe-deposit boxes. It means we rely on

the integrity of the men who prepared them, the integrity of the officials who signed them and the integrity of the bankers who sold them. If any of these parties are dishonest, the papers which we so carefully cherish would be valueless. We could not collect from any court on forged or even illegally issued papers.

"But granting that all the company officials, the attorney's clerks and the banker's employees have been honest, how would you enforce your claims without an honest court? You could not do so. Hence, the real security for the stocks, bonds and other evidences of wealth is in the integrity of the people who elect or appoint the judges who make the foreclosures possible. But even with honest courts you may still become penniless unless public opinion insists upon these court decrees being fulfilled. What does this all mean? It means that the real security of the stocks, bonds, mortgages, deeds and other investments we own is in the integrityof the community."

Here, then, is another element in the reasonableness of the outlook of him who said, "Seek first the kingdom of heaven, and all these thimgs shall be added," for while

the "righteousness of the Kingdom" leads to an appreciation of values which are beyond the power of"moth and rust, to corrupt,"[1] it also creates an order in which thieves are less likely "to break through and steal."[2]those material things through which personality expresses itself and by the use of which it develops.

6. PRIORITY AND SATISFACTION.

Perhaps it is here that we find the greatest justification for the idea that the personality of the "Kingdom of Heaven" is of first importance, for even when there is energy and honesty in production, safety for the proceeds, and sanity in the consumption thereof, "a man's true life does not depend on what he has, even in the height of his prosperity."[3]

This statement came from Jesus in the course of a very interesting conversation. "Teacher," a man in the crowd said, "tell my brother to share the property with me." "Man, who made me a judge or an arbiter between you," was the reply. Then after warning against covetousness, Jesus made the comment quoted, following it with the parable of the rich fool to illustrate his point. It should be noted that Jesus is not stressing

1, 2,Matthew, 6:19 3. Luke, 12:13-21

the immorality of accumulation, but its futility apart from capacity to enjoy the real values of human life, which wealth might subserve. He is not denouncing one who has wealth, but reproving one, who, while he may have very little, is blighted by a wrong attitude toward wealth just as much as a rich man may be. Some of the choicest spirits in the ranks of social reformers seem to overlook such fundamental discriminations.[1] From Jesus' point of view, it is not the presence of possessions, gained by oneself or obtained from others as a gift or by coercion or dictation (a process which seemed to find little favor with him) nor the absence of possessions as some ascetics have maintained, that determines a man's satisfaction, but the capacity, point of view and attitude towards life that characterizes the citizen of the "Kingdom." Qualification as such precedes satisfaction in life's bounties, whether few or many and however obtainable. Perhaps, indeed, the happy prosperous man whom he cites, is prosperous because he is happy, rather than happy because he is prosperous, for in most of life's circumstances there is no greater capital than the poise of an organized, appreciative, though unsatisfied mind.

1. Rauschenbusch, Social Principles of Jesus, 118

The social significance of such treatment of this very important aspect of the economic problem is brought out by further analysis ot its implications. Taking advantage of the shade of difference between the words "own" and "possess," it may be said that the Christian type of character enables one truly to possess what he owns. Legal ownership often stops short of appreciative possession. Happiness, in the last analysis, depends not on the quantity or even the quality of what we own, but on how it is viewed and used, on the capacity and adjustment of the person in question. Defects in personality degrade possessions and reduce satisfactions. Here is a man who drives a Hudson or a Cadillac. He drives it for the neighbours, that is, he seeks his satisfaction in the admiration and envy he can create in them by means of the car he owns. He never knows just how satisfied to be, for he is never quite certain of their reaction. On the other hand we may have a man who drives a Ford---for himself and family. It meets his needs, adds to his efficiency, multiplies his contacts with life and increases his happiness. He is satisfied. The neighbours do not intrude. He spoils his pleasure neither by longing for what they have, nor by seeking to make them envy him.

The ever increasing rise in wages and the parallel increase of discontent of recent years, provide further comment upon this principle. The workers failing to realize (even as many well-to-do fail) that satisfaction is to be found, not in <u>having</u> but in <u>living</u> with interest vigor, intelligence and wholeheartedness in the life of the great world, sought to have more and still more. Ownership is a passion, worthy enough in its place, one of the great motive powers of life, but likely to "burn out the bearings" of society if the capacity for possession remains undeveloped.

The words of an eastern poet illuminate this delicate question:

"Child, how happy you are sitting in the dust, playing with a broken twig all the morning.

I smile at your play with that little bit of broken twig.

I am busy with my accounts adding figures by the hour.

Perhaps you glance at me and think, What a stupid game to spoil your morning with!

Child, I have forgotten the art of being absorbed in sticks and stones and mud pies.

I seek out costly playthings, and gather lumps of silver and gold.

With whatever you find you create your glad games, I spend both my time and my strength over things I can never obtain.

In my frail canoe I struggle to cross the sea of desire, and forget that I too am playing a game."[1]

This is strange doctrine for the progressive West, and perhaps needs to be accepted, not in place of, but in addition to principles which have made for our power and progress. However, it seems to express one of the elements of character that another sage of the East had in mind when he said, "Except you become as little children, you cannot see the Kingdom of God."[2] Here is the remedy for "the deceitfulness of riches,"[3] whether they are the riches you have, or those you want and for which you strive.

Further let it be noted that the type of personality under consideration enables one to possess that which he does not own. No idea does more to poison life and disrupt society than that ownership is essential to the satisfactions of possession. One man has a right to a beautiful edition of a significant book. He can take it in his hand and say, "This is mine", but the contents are beyond him.

His right extends merely to the paper and cover. Another man has read and assimilated a library copy. He cannot claim ownership, but the book is his possession. So it is all through life. In every department of the the social complex we find examples of the possibility of possession that surmounts the obstacles of ownership. The visitor and the one passing by often derive more pleasure from goods owned and controlled by others, than do those with the title deeds.

The potentialities of society where Christian personality is dominant, are increasingly manifest. While much friction and struggle is inevitable, and while much is even desirable, a great deal is the result of regrettable faulty insight into life, its nature and its possibilities. The latter will be eliminated to a very great extent by the ability to enter into and enjoy the pleasures of other people. In the world of the novel and the stage, in which people today pass so much time, we perceive a drift towards appreciation of the fact that "looking upon the things of others"[1] yields rich satisfactions. A large part of the pleasure of life is found in this world of the imagination, entering sympathetically into the experiences of others, feeling with the sufferers, and living in the joys of the

1. Philippians, 2:4

successful and the virtuous. The same power has not been so generally attained in real life. Perhaps it is to be explained by the fact that when following the fortunes of fictitious people we tend to identify ourselves with the heroes and heroines, and thus feel selfishly the thrill of their success, while in real life the happy ones are often too distinctly outside our limited selfhood for the same feeling to accompany the knowledge of their triumph or success. Perhaps the explanation is to be found to some extent in the fact that our insight into the imaginary world has the help of the art of the novelist or of the dramatist, and we are thus enabled, as far as its people are concerned to "see life steddily and see it whole." We are made to appreciate the significance of their actions. We are acquainted with the play of subtle forces, and we are not allowed to overlook the merits of the actors. In real life, when thrown on our own resources and observations, we come short of such analysis and appreciation.[1]

The personality for which Jesus stands, "freed from every form of covetousness," "loving its neighbour as itself," "hungering and thirsting for righteousness," "pure in heart" and thus sensitive to life's finer values, is capable of entering real life and exploring its greater possibilities.

1. Spencer suggests that failure to sympathise in real life is often caused by overstimulation of sympathy in the world of the imagination. Ethics, I, 527

It sees life with the eye of the dramatist, and feels with the heart of a brother. Moreover, while enjoying multiplied contacts with life and having capacity to respond to its subtle and constantly refining pleasures, the one achieving Christian personality maintains spiritual independence. Nothing is allowed to become a "Naboth's Vineyard" with power to frustrate and depress because it is owned or enjoyed by another person.

Mytle Reed strikingly portrays this achievement in a character in "Lavender and Old Lace." The day had gone against her. The relationship of her heart's desire was about to become the right of another woman, but having played her part zealously and fairly, she was big enough to rest in the philosophy, "That which is mine (according to the rights of her nature) will come to me. That which is not mine, if I am true to myself and fair to others, I do not want." Here is a free soul. While others may be haunted by regrets and harassed by envyings, such a one remains calm. There are those who are at the mercy of the winds and waves, but this one moves steadily and with dignity over the sea of life, propelled by the twin screws of self-respect, and respect for fellow-man.

CHAPTER V.

C O N C L U S I O N.

In this study of the Social Ethics of Jesus we have recognised that the four gospels, to which we limited ourselves for source material, have varying points of view and emphases, but we have accepted their combined messages as the teaching of Jesus, if not of the Jesus who lived, then of the Jesus of Christendom with whom we have to deal. We have treated chiefly those things which have come to be considered most vitally and characteristically Christian, and have proceeded with appreciation of the fact that many of the most vital principles are expressed in highly figurative language.

Examination of such Christianity has shown that its anticipated sphere of operation and fruition is this present life and social order, and that personality is its objective. Further, we have found that the Christian type of personality is at home in this world; it is attainable here. It is the product of natural and social forces as man seeks more adequate converse with the conditions of life.

Testing the Christian ideal of personality by some of its most challenging elements, we have found that it is inseparable from the best interests of society. It represents human nature at its most enlightened stage, in cooperation with the great forces which move in and control evolving society.

Again, we have been led to an appreciation of the significance of the Christian assertion that the achievement of such personality should be the primary aim of life. When Christian personality is recognised as the greatest value in life, and its achievement and the maintenance of its integrity given priority over everything else, the way is opened for the fuller enjoyment of all other values. It is the objective of life; other values either are by products, or their enjoyment presupposes such personality.

The reasonableness and potency of essential Christianity are manifest. While some of Christianity's friends speak with pride of an ideal the origin, principles, and aim of which transcend nature, and some of its opponents therefore repudiate it as a system that is visionary and unreal in that its main program is outside the arena of life, and its principles foreign to human

nature and unrelated to the processes of society; and while others admire its aim but believe that its realization depends upon a preliminary reorganization of the social order, our survey of the ideal of Jesus warrants different conclusions. His ideal depends upon principles which are not an importation from another world. They do not involve an imposition upon human nature, nor its distortion, but are vitally related to the basic instincts of man. While it has no program for social reorganization, it provides the reorganizing power, or better, the power for growth, through furthering the evolution of the individual man and enabling him to approximate the possibilities of his nature.

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